Aqeedah Of The Salaf

Aqeedah Al-Raaziyayn

عقيدة الرازيين



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Introduction

Abu Zur'ah Al-Raazi (264 H.):

Ishaaq Bin Rahuywah says: Every hadith that Abu Zur'ah does not know has no basis

Yunus Bin 'Abd Al-A'la: Abu Hatem & Abu Zur'ah Are the two Imams of Khurasaan. As long as they are alive, this is good for the muslims.

Abu Haatim Al-Raazi (277 H.):

Al-Lalaka'ee: He was an Imam & Haafith (He had great knowledge of the science of hadith).

Yunus Bin 'Abd Al-A'la: Abu Hatem & Abu Zur'ah Are the two Imams of Khurasaan. As long as they are alive, this is good for the muslims.

Brief Summary Of The Book: This book stands out amongst many books for reasons:

- Al-Raziyaan (Abu Hatem & Abu Zur'ah) are two great imams of Ahl Al-Sunnah that lived during the time of Ahmad Bin Hanbal.
- They report the consensus of the scholars during their time regarding the aqeedah matters they presented. They also present the aqeedah of Ahl Al-Sunnah generally.
- It is a short book that contains MANY benefits. They cover many aqeedah matters in such a small book.
- This book is easy to read & understand.
- It is for beginner, intermediate and advanced students of knowledge.
- This book is a great criteria for knowing who the people of Sunnah are.
- This book also helps remove many doubts regarding aqeedah. If we ever come across a

matter in aqeedah that we find unclear, we can go back to this book and see what the CONSENSUS of the scholars during their time believed. This helps clear any doubts and understand the correct meanings of any verse or hadith we may come across.

Important Notes:

- This book was reported by Al'Laalaka'ee in his Aqeedah book and others.
- The Arabic references of any reports we provide will be provided at the end of the book inshaAllah. You can refer to them with the matching numbers.
- The Arabic text of the books is followed by the English translation.

Aqeedah Al-Raaziyayn

Al-Laalaka'ee says in his Book "Sharh Usool I'tiqaad Ahl Al-Sunnah Wal Jama'ah":

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِئُ , قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ حَبَشٍ الْمُقْرِئُ ,

Muhammad ibn Al Muthafar informed us, that Al Hussein ibn Muhammad ibn Hubaysh informed him

قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ , قَالَ:

That Abu Muhammad, Abdurrahman ibn Abu Haatim (The son of Abu Haatim Al-Razi) said:

سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أُصُولِ الدِّينِ , وَمَا أَدْرَكَا عَلَيْهِ الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ , وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ ,

I asked my father (Abu Haatim) and Abu Zur'aa about the mathhab (beliefs) of the people of Sunnah regarding the foundations (Usool) of Aqeedah and what they found the scholars upon in all the different lands and what those scholars believe,

فَقَالَا:

They (Abu Haatim & Abu Zur’ah) replied:

" أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ حِجَازًا وَعِرَاقًا، ومصر ، وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذْهَبِهِمُ:

We encountered the scholars in all the Muslim lands, hijaz (Arabian peninsula), Iraq, Egypt, Shaam (Levant), and Yemen. Their methodology was:

الْإِيمَانُ قَوْلٌ وَعَمَلٌ , يَزِيدُ وَيَنْقُصُ ,

Eman (belief) is words and actions. It increases and decreases.[1]

وَالْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ

And the Quran is the words of Allah, it is not created in any way whatsoever.

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[1]**Alshafi'ee says in his book Al-Umm:** "The consensus amongst the companions, tabi'een and the people that we met after them is that belief consists of WORDS and ACTIONS and INTENTIONS. None of these are valid unless they are accompanied by the other." (1)
[Usool Alsunnah by Allalka'e]

وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ ,

And Qadr (predestiny), the good and the bad, is from Allah.

وَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَبُو بَكْرٍ الصِّدِّيقُ , ثُمَّ عُمَرُ بْنُ الْخَطَّابِ [الفاروق] , ثُمَّ عُثْمَانُ بْنُ عَفَّانَ , ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ , وَهُمُ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ ,

And the best of this nation after it's Prophet peace be upon him is Abu Bakr Assideeq, then Omar ibn Alkhattab Alfarooq, then Uthman ibn Afaan, then Ali ibn Abi Taleb, May Allah be pleased with all of them. And they are the rightly guided caliphs.

وَأَنَّ الْعَشَرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ بِهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ ,

And that the ten (companions) that the Messenger of Allah,May Allah's prayers and blessings be upon him, mentioned and testified that they'll be in Paradise, will be in Paradise as the messenger of Allah said. That is the truth.

وَالتَّرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ صلى الله عليه وسلم وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ.

And we make dua'a that Allah has mercy upon all the companions of Muhammad Peace be upon him, and we don't talk about any conflicts they had.[2]

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[2] **Harb Alkirmani (Student of Ahmad Bin Hanbal) reports the consensus of the salaf and says:** “And from the known sunnah is mentioning the good things of the sahaba and staying away from mentioning their bad traits and any disputes that happened between them. So whoever uses foul language towards them or indirectly criticizes them or mentions one of their faults, whether it is of little or great amount, then he is an innovator, raafidhi, filthy opposer…(2)
[Al-Sunnah By Harb]

Ibn Battah (387 H.) says in his book Al-Ibanah Al-Sughrah: Do not look at the book of Sifeen, Al-Jamal, The conflict of Al-Daar, and the other disputes that happened between the companions. Do not write it for yourself nor for anyone else. Do not narrate it to anyone. Do not read it to anyone. Do not even hear it from someone who is narrating it. This is what the scholars have agreed upon (3)

وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ , وَعَلَى لِسَانِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِلَا كَيْفٍ , أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا , {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: 11] .

And that Allah is upon His throne, separate from his creation, as He described in His book, and as His Messenger peace be upon him described, without asking how.

His knowledge encompasses everything.

"There is nothing like Him. He is the All-Hearing, the All-Seeing."

(alshoora: 11)

وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الْآخِرَةِ , يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ وَيَسْمَعُونَ كَلَامَهُ كَيْفَ شَاءَ وَكَمَا شَاءَ.

And that He (Allah) is seen in the next life, the people of Paradise will see Him with their eyes and they will hear His words, however He wills and whatever way He wills it in.

وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوقَانِ لَا يَفْنَيَانِ أَبَدًا , وَالْجَنَّةُ ثَوَابٌ لِأَوْلِيَائِهِ , وَالنَّارُ عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ.

And Paradise is True, and the Hell Fire is True, and they are both created and they will never fade away.

Paradise is the reward for Allah's Awlyaa (the righteous believers) and the Fire is the punishment for the ones who disobey Allah, except whom He has mercy on.

وَالصِّرَاطُ حَقٌّ ,

And the sirat (the bridge over Hell Fire) is true.

وَالْمِيزَانُ حَقٌّ , لَهُ كِفَّتَانِ , تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ.

And the scale is true, it has two hands (sides of the scale). The actions of the servants will be weighed upon them, both the good and the bad.

وَالْحَوْضُ الْمُكْرَمُ بِهِ نَبِيُّنَا صلى الله عليه وسلم حَقٌّ.

And the Hawd (the pond) that our Prophet peace be upon him was promised is true.

وَالشَّفَاعَةُ حَقٌّ ,

And the intercession is true.

وأنّ ناسا من أهل التوحيد يخرجون من النار بالشفاعة حق.

And that the people of Tawheed will exit the Fire by intercession, is true.

وعذاب القبر حق

And the punishment of the grave is true.

ومنكر ونكير حق

And Munkar and Nakeer (the two angels in the grave) are true.

والكرام الكاتبون حق

And the noble scribes (the angels that document all our actions) are true.

وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ.

And the resurrection after death is true

وَأَهْلُ الْكَبَائِرِ فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ.

And the people of major sins are under Allah's mashee'a (will).[3]

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[3] **Ch.4 V.48**
“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.”

Ahmad Bin Hanbal says in his book Usool Al-Sunnah: Whoever meets Allah with a sin that necessitates the entrance of the hellfire but he had repented from it without persisting upon the sin, Allah accepts his repentance and pardons his sins. And whoever meets Allah and a hadd (punishment) was fulfilled when he was alive (such as the punishment of stoning), then this punishment is an expiation for his sin as was reported by the Prophet ﷺ. And whoever meets Allah upon a sin which necessitates a punishment without repenting and he is persistent upon his sin, then his



matter is to Allah. If he wills he will punish him and if he wills he will forgive him. And whoever dies upon disbelief, Allah will punish him and not forgive him. (4)

وَلَا نُكَفِّرُ أَهْلَ الْقِبْلَةِ بِذُنُوبِهِمْ , وَنَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ.

And we do not declare anyone from the people of the Qibla as disbelievers because of their sins. We leave their saraa'ir (hidden affairs) to Allah (to judge)[4]

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[4] What is meant by sins here is the major and minor sins because the khawarij make takfeer on Muslims who fall into major & or minor sins.. As for someone who falls into clear disbelief, then it is OBLIGATORY to make takfeer (declare someone as a disbeliever) on him. We will also see how Al-Raaziyayn make takfeer on the Jahmiyyah later in this book even though the Jahmiyya say La ilaha Illa Allah & claim to be Muslims.

Albarbahari says in his book Sharh Al-Sunnah where he reports the consensus of the salaf: “And we do not remove anyone from the people of Qiblah out of Islam until they reject a verse from the Quran, or a report from the Prophet Peace be upon him, or slaughter to other than Allah, or pray to other than Allah (These are all examples of disbelief. It is not limited to these four). For if he does one of these things, it becomes OBLIGATORY upon you to remove him from Islam.” (5)

Harb Al-Kirmani says in his book Al-Sunnah: The khawarij make takfeer on some who lies once, or commits a major or minor sin and dies without making repentance.... (6)

Al-Tirmidhe says in his Jami’: This is the opinion of all the scholars. We do not know any of them that make takfeer on someone who fornicates, steals or drinks alcohol. (7)

وَنُقِيمُ فَرْضَ الْجِهَادِ وَالْحَجِّ مَعَ أَئِمَّةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ.

And we establish jihad and Hajj with the leaders and rulers of the Muslims in every time and place .

وَلَا نَرَى الْخُرُوجَ عَلَى الْأَئِمَّةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ , وَنَسْمَعُ وَنُطِيعُ لِمَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ أَمْرَنَا وَلَا نَنْزِعُ يَدًا مِنْ طَاعَةٍ ,

And we do not see khurrooj (rebelling) against the rulers nor fighting in times of fitan (conflicts and tribulations). And we hear and obey whoever Allah has decreed to rule over us and we do not pull our hands away (breaking allegiance) from them in disobedience.

وَنَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ , وَنَجْتَنِبُ الشُّذُوذَ وَالْخِلَافَ وَالْفُرْقَةَ.

And we follow the sunnah and the jamaa'a (the ones following the sunnah) and we avoid going against the jamaa'a, differing and splitting.

وَأَنَّ الْجِهَادَ مَاضٍ مُنْذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامِ إِلَى قِيَامِ السَّاعَةِ مَعَ أُولِي الْأَمْرِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ لَا يُبْطِلُهُ شَيْءٌ.

And Jihad is established, from the time Allah sent His Prophet Peace be upon him until the Day of Resurrection, with the rulers of the Muslims. Nothing nullifies it.

وَالْحَجُّ كَذَلِكَ ,

And likewise, is (the case with) Hajj.

وَدَفْعُ الصَّدَقَاتِ مِنَ السَّوَائِمِ إِلَى أُولِي الْأَمْرِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ.

And paying the sadaqat (charity, i.e. zakat) of the animals to the Muslim ruler.

وَالنَّاسُ مُؤَمَّنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ , وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ

And the people are believers when it comes to their religious rulings and matters of inheritance, and we do not know their state with Allah (We do not know whether Allah has accepted their Islam or not. We consider a Muslim as so until shown to us otherwise, as was mentioned by Al-Barbahari earlier in the footnotes).

-[200]- . فَمَنْ قَالَ: إِنَّهُ مُؤْمِنٌ حَقًّا فَهُوَ مُبْتَدِعٌ

So whoever says they are a true (complete) believer, then he is an innovator [5]

وَمَنْ قَالَ: هُوَ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ مِنَ الْكَاذِبِينَ ,

And whoever says, they are a believer with Allah then they are from the liars

وَمَنْ قَالَ: هُوَ مُؤْمِنٌ بِاللَّهِ حَقًّا فَهُوَ مُصِيبٌ.

And whoever says, I believe in Allah, then he is correct [6]

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[5] This is the Aqeedah of the Murji'ah. They believe that Belief does not increase or decrease. They also believe that actions are not a part of Emaan. Therefore, anyone who says La ilaha illa Allah and believes this with his heart, then his Emaan is similar to the Emaan of Jibreel and other angels. They believe actions have no effect on a person's Emaan. Someone who does all the sins and leaves off all the obligations is the same as someone who leaves off all sins and performs all the obligations. Therefore, if you say La ilaha illa Allah, you have reached the highest peak of Emaan. There is nothing more you can do. Emaan also does not increase or decrease, therefore everyone's Emaan is the same.

[6] **Al-Ajoori says in his book "Al-Sharee'ah":** From the traits of a person who is upon the truth is to make istithnaa' (saying in shaa Allah when affirming

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our beliefs. ie. When a Muslim says, “I am a believer in shaa Allah”). This is not done out of doubt. We seek refuge from having doubts about our beliefs. However, we make istithnaa’ so not to praise ourselves claiming that we have perfected our belief. We do not know, are we from the ones who deserve the TRUE emaan or not. When the scholars were asked whether they were believers or not, they would say: I believe in Allah and his angels and his books and his messengers and the day of judgment and in paradise and in hellfire. They would use other phrases similar to this. Whoever uses these kinds of phrases and believes it in his heart, then he is a believer. Istithnaa’ is used because we do not if we have perfected and fulfilled the traits of a believer just as Allah has described the believers in his book. THIS IS THE WAY OF THE SAHABAH AND THEIR STUDENTS. Istithnaa’ is used to refer back to our actions. We do not use istithnaa’ regarding what we believe in our hearts and what we say (This is because we do not doubt what we believe)....... (8)

Ibn Battah says in his book “Al-Ibanah Al-Kubrah”:
Also, we do not know whether our actions have been accepted. Therefore, we used istithnaa’ (ie. For a Muslim to say, “I am a believer insha Allah”.) Meaning... If Allah accepts my actions and I die as a believer, then I am a believer. (9)

-**Reported in Sahih Muslim**
The Prophet ﷺ would enter the graveyard and say: Peace be upon you O abode of believing people. If Allah wills, we shall join you.

Some of the scholars use this hadith and many others as proof that one can say ‘in shaa Allah’ and this does not necessitate that a person has doubt.

وَالْمُرْجِئَةُ الْمُبْتَدِعَةُ ضُلَّالٌ ,

And murji'ah are misguided innovators[7]

وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ ضُلَّالٌ ,

And the Qadariyya are misguided innovators[8]

فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْلَمُ مَا لَمْ يَكُنْ قَبْلَ أَنْ يَكُونَ فَهُوَ كَافِرٌ.

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[7] **Harb Al-Kirmani says in his book "Al-Sunnah":** Whoever believes that Emaan is belief in the heart and speech only, then he is a Murji'. Whoever believes that Emaan does not increase and decrease, then he is a murji'. Whoever does not see it permissible to make istithnaa' regarding our Emaan (to say I am a believer in shaa Allah), then he is a murji'. Whoever says that his Emaan is like the Emaan of Jibreel and Mika'eel, then he is worse than a murji', he is a liar...(10)

[8] **Harb Al-Kirmani says in his book "Al-Sunnah":** The Qadriyyah are the ones who say that they possess the will and power (Their will overpowers Allah's will. They can do something even though Allah did not will it). (11)

And whoever amongst them denies that Allah knows what will happen before it happens then he is a disbeliever.

وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ ,

And the Jahmiyah are kuffar (disbelievers)[9]

وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ ,

And the Raafidah refused Islam[10]

وَالْخَوَارِجَ مُرَّاقٌ.

[9] **Harb Al-Kirmani says in his book "Al-Sunnah":** "The Jahmiyyah are the ENEMIES of Allah. They are the ones who say that the Quran is created. Allah did not speak to Moosa. Allah does not speak, Allah cannot be seen. Allah does not have a place. Allah does not have a throne nor does he have a footstool (Kursi). They say things other than this, but I dislike mentioning these things. They are disbelievers & enemies of Allah. Beware of them.(12)

[10] **Harb Al-Kirmani says in his book "Al-Sunnah":** The Raafidah are the ones who disassociate themselves from the Sahaba. They speak ill about them and degrade them. They make takfeer on the whole ummah except for a few people. These people have nothing to do with Islam.(13)

And the khawarij are mariqah (left Islam)[11]

وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْقُلُ عَنِ الْمِلَّةِ.

And whoever claims that the Quran is created then he has disbelieved in Allah The Great, a disbelief that takes him out from the fold of Islam.

وَمَنْ شَكَّ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ.

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[11]**Harb Al-Kirmani says in his book "Al-Sunnah":** They have left the religion... They have rebelled against the leaders and have violated the blood and property of the believers. They make takfeer on anyone who opposes them.... They say that anyone who commits a major or minor sin and dies upon that without making repentance, then he dies as a disbeliever....(14)

And whoever doubts that person's disbelief, from the ones who understand, then they are also kuffar.[12]

وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ فَوَقَفَ شَاكًّا فِيهِ يَقُولُ: لَا أَدْرِي مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ.

And whoever is in doubt about the Words of Allah and saying out of doubt, " I do not know if it's created or not", then he is a Jahmi.

وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا عُلِّمَ وَبُدِّعَ وَلَمْ يُكَفَّرْ.

[12] Declaring a disbeliever as so is obligatory as we see. Rather, not doing so is also disbelief. This is because, if ‘Zaid’ does not declare a disbeliever as so, this is a clear indication that he does not understand the difference between Islam and disbleief. Had he understood the difference, he would have applied the rulings accordingly. Ex) If ‘Zaid’ does not declare Christians as dibelievers, this shows us that he does not understand what disbelief is, nor does he understand what Islam is, that is why he restrained from making takfeer on them.

And whoever stays quiet regarding the Quran out of ignorance, (meaning that he doesn't specify whether it is created or not), then he is taught the correct matter and is considered innovator but not a disbeliever (These people who stay quiet regarding the Quran are known as 'Al-Waaqifah'.).

وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوِ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ.

If someone says, my recitation of the Quran is created then he is a Jahmi. If he says the Quran coming out of my speech is created then he is a Jahmi (These are known as the Lafthiyyah).[13]

[13] **Ahmad Bin Hanbal** was asked about the Lafthiyyah and the Waqifah. He said, if a person has knowledge of Kalam (philosophy) then he is a Jahme for saying this. (15)
[Al-Sunnah By Abdullah]

When the salaf wanted to make takfeer on the Lafthiyyah and Waaqifah, they would not make takfeer indivudually until they (Lafthiyyah and Waaqifah) met the conditions (As Ahmad Bin Hanbal stated above). On the contrary, there were no conditions for the one who speicfically said that the Quran is created. The salaf made takfeer and did not excuse anyone for

ignorance in this matter. There is no excuse for ignorance in clear matters of the religion. Here is ONE example showing this:

Ahmad was asked about praying behind someone who drinks alcohol. He said, do not pray behind him. He was then asked about praying behind someone who says the Quran is created. Thereat he replied: I prohibited you from praying behind a Muslim and then you ask me about a disbeliever? (16)
[Al-Sharee'ah By Al'Ajoori]

He declared him a disbeliever without asking about extra details.

Al-Barbahari reports the consensus of the salaf in his book and says:
Umar Bin Al-Khattab said: "There is no excuse for a person that falls into misguidance thinking that it was guidance. Nor is there an excuse for a person who leaves off guidance thinking that it was misguidance. The matters are clear. The proofs have been established and there are no excuses. (17)

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي يَقُولُ:

Abu Muhammad also said: I heard my father say:

" وَعَلَامَةُ أَهْلِ الْبِدَعِ الْوَقِيعَةُ فِي أَهْلِ الْأَثَرِ ,

And the sign of the people of innovation is speaking ill of the people of athar (people of Sunnah).

وَعَلَامَةُ الزَّنَادِقَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ حَشْوِيَّةً يُرِيدُونَ إِبْطَالَ الْآثَارِ.

And the sign of the zanadiqa (disbelievers) is that they call the people of Sunnah ‘hashwiyyah’, because they want to reject the authentic narrations.

وَعَلَامَةُ الْجَهْمِيَّةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُشَبِّهَةً ,

And the sign of the jahmiyyah is that they call the people if Sunnah as mushabiha (meaning that Allah is similar to his creation)

وَعَلَامَةُ الْقَدَرِيَّةِ تَسْمِيَتُهُمْ أَهْلَ الْأَثَرِ مُجَبِّرَةً.

And the sign of the qadariyah is that they call the people of athar (Ahl Al-Sunnah) mujbira (meaning that they say Allah forces His servants to do all their actions)

وَعَلَامَةُ الْمُرْجِئَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُخَالِفَةً وَنُقْصَانِيَّةً.

And the sign of the murji'ah is that they call the people of Sunnah as mukhalifa (meaning they are opposers) and nuqsaniya (because we believe Emaan increases and decreases)

وَعَلَامَةُ الرَّافِضَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ نَاصِبَةً.

And the sign of the rafidah is that they call the people of the sunnah ‘nassibah’ (these are the ones who have declared animosity to the household of the Prophet peace be upon him)

وَلَا يَلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ

And none of these names are applicable to the people of the sunnah, except the name of Al-Sunnah. And it's impossible for any of those other names to be applicable to them.

قال أبو محمد: وسمعت أبي وأبا زرعة:

Abu Muhammad also said: I heard my father and Abu Zur'aa,

يأمران بهجران أهل الزيغ والبدع، ويغلظان رأيهما أشد التغليظ.

Order the boycotting of the people of deviance and innovation and they spoke very severely against their opinions and ways.

وينكران وضع الكتب بالرأي في غير آثار.

And they strongly rebuked writing books of opinions without any reports.

وينهيان عن مجالسة أهل الكلام

And they warned against sitting with the people of kalam (philosophy).

وعن النظر في كتب المتكلمين ويقولان: لا يفلح صاحب كلام أبدا.

And they warned against looking in the books of the people of kalam, and they said, " The person of kalam will never be successful."

قال أبو محمد: وبه أقول.

Abu Muhammad then said, and I say the same thing as well.

ARABIC REFERENCES

1)

: قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ فِي كِتَابِ الْأُمِّ

وَكَانَ الْإِجْمَاعُ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ مِنْ بَعْدِهِمْ مِمَّنْ أَدْرَكْنَاهُمْ أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ وَنِيَّةٌ، لَا يُجْزِئُ وَاحِدٌ مِنَ الثَّلَاثَةِ الا بِالْآخَرِ

[اللالكائي ،شرح أصول اعتقاد أهل السنة والجماعة]

2)

ومن السنة الواضحة البينة الثابتة المعروفة ذكر محاسن أصحاب رسول الله - صلى الله عليه وسلم - كلهم أجمعين، والكف عن ذكر مساوئهم والذي شجر بينهم، فمن سب أصحاب رسول الله - صلى الله عليه وسلم -، أو أحدًا منهم، أو طعن عليهم، أو عرض بعيبهم أو عاب أحدًا منهم بقليل أوكثير، أو دق أو جل مما يتطرق إلى الوقيعة في أحد منهم فهو مبتدع رافضي خبيث مخالف لا قبل الله صرفه ولا عدله بل حبهم سنة، والدعاء لهم قربة، والاقتداء بهم وسيلة، والأخذ بآثارهم فضيلة.

[كتاب السنة لحرب]

3)

قال ابن بطة:

ولا تنظر في كتاب صفين والجمل ووقعة الدار وسائر المنازعات التي جرت بينهم ولا تكتبه لنفسك ولا لغيرك ولا تروه عن أحد ولا تقرأه على غيرك ولا تسمعه ممن يرويه فعلى ذلك اتفق سادات علماء هذه الأمة من النهي عما وصفناه

[الإبانة الصغرى لابن بطة]

4)

وَمن لَقِي الله بذنب يجب لَهُ النَّار تَائِبًا غير مصر عَلَيْهِ فَإِن الله يَتُوب عَلَيْهِ وَيقبل التَّوْبَة عَن عباده وَيَعْفُو عَن السَّيِّئَات

من لقِيه وَقد أقيم عَلَيْهِ حد ذَلِك الذَّنب فِي الدُّنْيَا فَهُوَ كَفَّارَته كَمَا جَاءَ فِي الْخَبَر عَن رَسُول الله صلى الله عَلَيْهِ وَسلم

وَمن لقِيه مصرا غير تائب من الذُّنُوب الَّتِي اسْتوْجبَ بهَا الْعقُوبَة فَأمره إِلَى الله إِن شَاءَ عذبه وَإِن شَاءَ غفر لَهُ

وَمن لقِيه من كَافِر عذبه وَلم يغْفر لَهُ

[أصول السنة لأحمد]

5)

ولا نخرج أحدا من أهل القبلة من الإسلام حتى يرد آية من كتاب الله، أو يرد شيئا من آثار رسول الله صلى الله عليه وسلم، أو يذبح لغير الله، أو يصلي لغير الله، فإذا فعل شيئا من ذلك فقد وجب عليك أن تخرجه من الإسلام

[شرح السنة للبربهاري]

6)

و هم يقولون: من كذب كذبة، أو أتى صغيرة، أو كبيرة من الذنوب، فمات من غير توبة فهو كافر

[السنة لحرب]

7)

وَهَذَا قَوْلُ أَهْلِ الْعِلْمِ لاَ نَعْلَمُ أَحَدًا كَفَّرَ أَحَدًا بِالزِّنَا أَوِ السَّرِقَةِ وَشُرْبِ الْخَمْرِ .

[جامع الترمذي]

8)

بَابُ ذِكْرِ الِاسْتِثْنَاءِ فِي الْإِيمَانِ مِنْ غَيْرِ شَكٍّ فِيهِ قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَحِمَهُ اللَّهُ: مِنْ صِفَةِ أَهْلِ الْحَقِّ، مِمَّنْ ذَكَرْنَا مِنْ أَهْلِ الْعِلْمِ: الِاسْتِثْنَاءُ فِي الْإِيمَانِ، لَا عَلَى جِهَةِ الشَّكِّ، نَعُوذُ بِاللَّهِ مِنَ الشَّكِّ فِي الْإِيمَانِ، وَلَكِنَّ خَوْفَ التَّزْكِيَةِ لِأَنْفُسِهِمْ مِنَ الِاسْتِكْمَالِ لِلْإِيمَانِ، لَا يَدْرِي أَهُوَ مِمَّنْ يَسْتَحِقُّ حَقِيقَةَ الْإِيمَانِ أَمْ لَا؟ وَذَلِكَ أَنَّ أَهْلَ الْعِلْمِ مِنْ أَهْلِ الْحَقِّ إِذَا سُئِلُوا: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْجَنَّةِ وَالنَّارِ، وَأَشْبَاهِ هَذَا، وَالنَّاطِقُ بِهَذَا، وَالْمُصَدِّقُ بِهِ بِقَلْبِهِ مُؤْمِنٌ، وَإِنَّمَا الِاسْتِثْنَاءُ فِي الْإِيمَانِ لَا يَدْرِي: أَهُوَ مِمَّنْ يَسْتَوْجِبُ مَا نَعَتَ اللَّهُ عَزَّ وَجَلَّ بِهِ الْمُؤْمِنِينَ مِنْ حَقِيقَةِ الْإِيمَانِ أَمْ لَا؟ هَذَا وَطَرِيقُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، عِنْدَهُمْ أَنَّ الِاسْتِثْنَاءَ فِي الْأَعْمَالِ، لَا يَكُونُ فِي الْقَوْلِ، وَالتَّصْدِيقِ بِالْقَلْبِ، وَإِنَّمَا الِاسْتِثْنَاءُ فِي الْأَعْمَالِ الْمُوجِبَةِ لِحَقِيقَةِ الْإِيمَانِ

[الآجري ,الشريعة للآجري ,2/656]

9)

وَيَصِحُّ الِاسْتِثْنَاءُ أَيْضًا مِنْ وَجْهٍ آخَرَ يَقَعُ عَلَى مُسْتَقْبَلِ الْأَعْمَالِ وَمُسْتَأْنَفِ الْأَفْعَالِ وَعَلَى الْخَاتِمَةِ , وَبَقِيَّةِ الْأَعْمَارِ , وَيُرِيدُ إِنِّي مُؤْمِنٌ إِنْ خَتَمَ اللَّهُ لِي بِأَعْمَالِ الْمُؤْمِنِينَ , وَإِنْ كُنْتُ عِنْدَ اللَّهِ مُثْبَتًا فِي دِيوَانِ أَهْلِ الْإِيمَانِ , وَإِنْ كَانَ مَا أَنَا عَلَيْهِ مِنْ أَفْعَالِ الْمُؤْمِنِينَ أَمْرًا يَدُومُ لِي وَيَبْقَى عَلَيَّ حَتَّى أَلْقَى اللَّهَ بِهِ

[الإبانة الكبرى لابن بطة]

10)

ومن زعم إن الإيمان قول بلا عمل فهو مرجي ومن زعم أن الإيمان هو القول والأعمال شرائع فهو مرجئ. وإن زعم أن الإيمان لا يزيد ولا ينقص فهو مرجئ وإن قال: إن الإيمان يزيد ولا ينقص فقد قال بقول المرجئة، ومن لم الإستثناء في الإيمان فهو مرجئ، ومن زعم أن إيمانه كإيمان جبريل أو الملائكة فهو مرجئ وأخبث من المرجئ فهو كاذب، ومن زعم أن الناس لا يتفاضلون في الإيمان فقد كذب

[السنة لحرب]

11)

والقدرية هم الذين يزعمون أن إليهم الاستطاعة والمشيئة والقدرة، وأنهم يملكون لأنفسهم الخير والشر والضر والنفع والطاعة والمعصية، والهدى والضلالة، وأن العباد يعملون بدئًا من أنفسهم من غير أن يكون سبق لهم ذلك في علم الله، وقولهم يضارع قول المجوسية والنصرانية وهو أصل الزندقة.

[السنة لحرب]

12)

والجهمية أعداء الله: وهم الذين يزعمون أن القرآن مخلوق وأن الله لم يكلم موسى، وأن الله لا يتكلم، ولا يرى، ولا يعرف لله مكان، وليس لله عرش، ولا كرسي وكلام كثير أكره حكايته، وهم كفار زنادقة أعداء الله فاحذروهم. والواقفة: وهم الذين يزعمون أنا نقول إن القرآن كلام الله ولا نقول غير مخلوق وهم شر الأصناف وأخبثها.

[السنة لحرب]

13)

والرافضة: الذين يتبرأون من أصحاب النبي - صلى الله عليه وسلم - ويسبونهم وينقصونهم، ويكّفرون الأمة إلا نفرًا يسيرًا، وليست الرافضة من الإسلام في شيء

[السنة لحرب]

14)

وأما الخوارج فمرقوا من الدين، وفارقوا الملة، وشردوا على الإسلام، وشذوا عن الجماعة، وضلوا عن سبيل الهدى، وخرجوا على السلطان والأئمة، وسلوا السيف على الأمة، واستحلوا دماءهم وأموالهم، وكفروا من خالفهم إلا من قال بقولهم.......

وهم يقولون من كذب كذبة، أو أتى صغيرة أو كبيرة من الذنوب فمات من غير توبة فهو كافر فهو في النار خالدًا مخلدًا فيها أبدًا

[السنة لحرب]

15)

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ هَارُونَ الْعَسْكَرِيُّ الْفَقِيهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ بْنِ الطَّبَّاعِ قَالَ: سَمِعْتُ رَجُلًا سَأَلَ أَحْمَدَ بْنَ حَنْبَلٍ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، أُصَلِّي خَلْفَ مَنْ يَشْرَبُ الْمُسْكِرَ؟ قَالَ: لَا، قَالَ: فَأُصَلِّي خَلْفَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ؟ قَالَ: سُبْحَانَ اللَّهِ أَنْهَاكَ عَنْ مُسْلِمٍ، وَتَسْأَلُنِي عَنْ كَافِرٍ؟

[الآجري، الشريعة للآجري، ١/٥٠٦]

16)

سُئِلَ أَبِي رَحِمَهُ اللَّهُ وَأَنَا أَسْمَعُ، عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: «مَنْ كَانَ مِنْهُمْ يُحْسِنُ الْكَلَامَ فَهُوَ جَهْمِيٌّ»، وَقَالَ مَرَّةً: «هُمْ شَرٌّ مِنَ الْجَهْمِيَّةِ»، وَقَالَ مَرَّةً أُخْرَى «هُمْ جَهْمِيَّةٌ»،

[عبد الله بن أحمد، السنة لعبد الله بن أحمد]

17)

وقال عمر بن الخطاب رضي الله عنه: " لا عذر لأحد في ضلالة ركبها حسبها هدى، ولا في هدى تركه حسبه ضلالة، فقد بينت الأمور، وثبتت الحجة، وانقطع العذر ".

[البربهاري، شرح السنة للبربهاري]